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311 578 achieved by the relatively unlimited possibilities of *chinampa* agriculture.

729 728 471 The Tenochcas supplemented their land hunger by another means. In conquered territories successful warriors received grants of land which were worked by members of the defeated tribe. Small colonies sometimes lived off this land to guard against revolt in the subjugated area. Such property passed from father to son, but if there were no heir it reverted to the tribal authority, not the clan in which the tenant had membership. Other such land must have been held for the benefit of the religious organization. Thus the central authority of Tenochtitlan, and presumably Texcoco as well, held considerable property to support the elaborate pomp of Church and State without straining the resources of the tribesmen. The relative fluidity of such real estate gave the tribal authority a wherewithal to adjust inequalities and dissatisfactions among the more ambitious tribal members. Naturally, as the Aztec peoples were less highly developed socially than ourselves, they did not attain our own elaborate system of rewards and adjustments by means of federal, state and municipal appointments.*

[428]

651 A powerful Aztec tribe had another source of support: tribute. The levies often consisted of foodstuffs and raw materials, both native and foreign to the Valley, and also included warriors' and priests' costumes, mantles, pottery and other articles of craftsmanship. Distributed throughout the community these goods enriched both communal enterprise and private convenience.* (See Plates 62, bottom right; 64.)

436 438 32 Manufacture and trade were beginning to play an important part in Aztec economy, although not to the extent of societies which have developed media of exchange, like

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money, and therefore emphasize personal wealth in the possession of such a commodity. Manufacture was in the handcraft stage, carried on as a supplement to the main business of raising food. Most households were self-sufficient, making whatever they required in the way of tools, utensils or clothing. However, certain towns had access to natural resources which others had not and developed special skill in exploiting them. A town might have a good clay bed, for example, and its pottery would be far superior to that of surrounding communities. Another village would be especially successful in growing peppers, while a third might have in its territory a good quality of obsidian or flint for making stone tools. Thus such products would be exchanged by one town for the produce of another and even redistributed by the same process. Shells from the Caribbean have been traded from hand to hand as far as the central United States; pottery vases from Salvador were carried to distant Tepic* in Mexico; gold ornaments from Panama appeared as votive offerings in the Sacred Well of Chichen Itza in Yucatan.[1] (See Plate 38.)

Such regional specialization was accompanied by the perfectly natural tendency of individuals to exploit what they made and produced with greatest aptitude. As technical knowledge grew specialization increased, and the market became an important institution. Each town held one at specified intervals to which people came from great distances. At Tlaltelolco the daily market was a wonder of the Western world, exciting by its lavish variety the admiring envy of the Spaniards. The importance of the market still persists in Indian communities, so much so that in Guate-

*Te-pe'ek.

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438 mala the people travel miles to exchange their produce; and
443 so important is the market as a social function that a merchant will not dispose of his produce except at that place, even though offered payment far in excess of its market value.*

437 Barter was the only means of exchange, and value was
436 established by desirability and rarity. Money, an exchange medium of fixed value, did not exist. However, something had to be found which would balance an inequality of exchange by being not too valuable to use in adjusting small transactions and at the same time universally wanted. The cacao bean answered this requirement and was easily portable as well. The Aztecs were extremely fond of chocolate (the word itself is of Aztec derivation), so that beans were gladly converted into the national luxury drink. Quills of gold dust sometimes were used as an exchange medium, as were crescent-shaped knives of thin-beaten copper. These last had not the common acceptance or the utility of cacao beans, although they represented easily portable value.*

317 The most precious substance among the Aztecs was jade,
435 or stones resembling it in texture and color. Both jadeite and nephrite occur in the New World, and the American variety is distinguishable from the Asiatic stone. Uncut stones are seldom seen today, for there is no lapidaries' market in modern Middle America or the United States, whereas jade is still extensively worked in China, so that men find it worth their while to search rivers in Burma for boulders of this rare substance. (See Plate 3.)

435 The testimony of the Conquistador Bernal Diaz is conclusive on this point of value. During the night when Cortes retreated from Mexico the leader, after taking off his share of treasure, turned the surplus over to his troops. Many,

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life was too cheap for them to view as an excitement the inevitable result of wrongdoing.

Each of the twenty tribal divisions regulated its own affairs. The great plaza where Montezuma had his palace and where all the gods were worshiped in many temples was for the use of all the clans together; and was the civic center for the sixty thousand households of Tenochtitlan. Yet in spite of the importance of this center of religion and government, the great plaza of Tlaltelolco near the northern edge of the islands was almost as striking. Once a Mexican tribe acknowledged the sway of another power it was supposed to furnish fighting men and tribute, but its government and economics were seldom modified.

Thus the recently conquered Tlaltelolco had a communal center as majestic as that of Tenochtitlan. It seemed more dramatic to Spanish eyes because its great temple to the War God, Huitzilopochtli, was thrust into prominence by the wide spread of the market place, while in Tenochtitlan the great buildings were so close together it was hard to gain an impression of their size.

The market place of Tlaltelolco consisted of a large area of polished pavement, bordered by arcades which sheltered many of the merchants. At one edge a basin opened out from the canal beside the northern causeway, where boats bringing goods and produce could find an anchorage. Each kind of product was concentrated in a special place. Thus one section was completely devoted to vegetables, and compactly squatting women sat watching their goods, arranged before them in symmetrical heaps on woven mats. In another section cotton mantles were being sold, some spread to show the full design and others neatly folded. Elsewhere was a

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row of vendors of implements and tools, such as obsidian blades, carved and burnished pottery, spindle whorls, deer-horn awls, bone bodkins and a few copper axes and needles. A brilliant mass of color characterized the booths of the feather salesmen. Some sold merely bunches of plumes, the lovely green of the quetzal, or trogon, and the multicolored plumage of parrots. At the other stands feather cloaks, mats and shields gave evidence of charming fancy in their design and patient toil in their execution. (See Plates 38–39.)

Jewelers displayed jade ornaments and gold worked into precious rings of filigree or massive beaten gorgets. It was the jade, however, that caught the envious eye and was produced with furtive circumspection as a material of great price. Other merchants sold ornaments of shell, and the pinks, whites and subtle mottled browns of sea shells contrasted with the rich dark sheen of tortoise carapaces. At one booth a rich warrior earnestly bargained with the proprietor for an exquisite pair of earplugs, cunningly inlaid with a mosaic of turquoise and mother-of-pearl.

The smiling whispers and admiring glances of the crowd at the jeweler's abruptly changed in the slave quarters to appraising stares. Some of the chattels wore wooden collars, and their brutish faces had a hopeless expression. These had sunk to servitude long ago as a result of crime or of capture in war. Others were thin and emaciated but did not wear the collar of bondage. They had met with misfortune and were selling themselves for the first time to ensure food and shelter.

A low hum rose from the market place; there was none of the strident shouting of the European fair. The bargaining for goods was carried on slowly, quietly, but, nonetheless,

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174 keenly. The Aztecs had no money, so that barter was the
438 usual means of purchase. The cacao bean, however, had a standard value, and this, in equalizing exchanges, performed the nearest approach to the function of currency. Passing
[625] through the crowd were warriors who acted as police and, should a disagreement arise, haled disputants into a court where a tribal elder settled the question in his capacity as judge.

174 Beyond the market was a double line of walls which
346 divided the market from the temple precinct of Tlaltelolco.
361 Rectangular buildings, with patios in their centers, housed the priests and the various schools and councils of the central organization of the community. Farther on were grouped the principal shrines. In their midst the great temple to the War God shouldered its bulk into the sky. There was a skull rack here, like the one in Tenochtitlan, and another heap was made of the bones of the victims. Near the great pyramid stood a circular temple, the door of which was built to resemble the mouth of a serpent, the place of worship of the god Quetzalcoatl. The sacrificial block in front was black with the smoke of incense and the blood of victims. A pile of stone knives and axes gave a sinister indication of what rites were practiced there.

[312] Pools fed by the pipes of an aqueduct leading from the mainland gave an impression of quiet peace. The reflections of the temples, distorted occasionally by the breeze, intensified the brooding mysticism of the sacred enclosure. In contrast to the austerity of the priests, young girls, their eyes virtuously downcast, slipped back and forth, carrying out the various errands of their training school within the enclosure. The great pyramid and the temple of the War God

11:Diaz T,H-5 (1519-1520) 1910
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797 They immediately did what we asked them in the matter of the cross, and they said that they would remove their Idols, but although they were many times ordered to do it, they delayed. Then the Padre de la Merced said to Cortés that it was going too far, in the beginning, to take away their Idols until they should understand things better, and should see how our expedition to Mexico would turn out, and time would show us what we ought to do in the matter, that for the present the warnings we had given them were sufficient, together with the setting up of the Cross.

361 241 273 I will cease speaking of this and will tell how that city was situated on a plain, in a locality where there were many neighbouring towns, such as Tepeaca, Tlaxcala, Chalco, Tecamachalco, Huexotzingo and many others, so numerous that I will not name them, and it is a land fruitful in maize and other vegetables, and much Chili pepper, and the land is full of Magueys from which they make their wine. They make very good pottery in the city of red and black and white clay with various designs, and with it supply Mexico and all the neighbouring provinces as, so to say, do Talavera or Placencia in Spain. 323 438 346 At that time there were many high towers in the city which were their Cues or oratories where the Idols stood, especially the Great Cue which was higher than that of Mexico, although the Mexican Cue was very lofty and magnificent. There were courts for the service of the Cues, and, as we understood, they possessed a very great Idol whose name I forget, but among themselves they held it in great reverence, and people came from all parts to sacrifice to it and to hold services like Novenas and to make offerings of property they possessed. I remember that when we entered into that city and saw such white and lofty towers, it looked like Valladolid itself.

000 I must stop talking about this City and all that hap-